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Manual of the Science of Religion. By P. D. CHANTEPIE DE LA SAUSSAYE.

Translated from the German by BEATRICE S. COLYER-FERGUSON. London and New York: Longmans, Green & Co. 1891. Pp. 672. Price, \$3.00.

The "*Lehrbuch der Religionsgeschichte*" of de la Saussaye, is the latest and best of the books which aim to give a compendious survey of the field of the world's religions. Its range of reading is very wide, its facts carefully selected and verified, its temper charitable, and its attitude broad-minded and sympathetic. Perhaps the most commendable feature of the book is its objective character. The writer presents both sides of any controverted question with the arguments for each, and rarely reveals his own position. While this characteristic deprives the book of an original and independent value, its usefulness as a hand-book for reference is thereby immensely increased. With the purpose he has in view, the writer has done wisely to efface his own individuality, and thus to present as in a mirror the present condition of discussion and investigation in this new and ambitious science.

To possess this work in an English translation was most desirable, though there are certain defects about this particular translation which detract from its value. Why should a new and misleading name have been given to it? "*Manual of the Science of Religion*" it is not, but "*Manual of the History of Religion*." Why should this volume bear a title leading one to regard it as a translation of the completed work of Saussaye? The preface alone informs us that it contains the first of the two volumes of the German original, and the publication of the other volume will depend on the reception of this one by English readers. One who buys this volume finds the information as to the world's religions confined to general discussions on the philosophy and phenomenology of religions and to chapters on the Chinese, Egyptian, Babylonian, and Assyrian, and the Indian religions. The second volume of the German contains the studies on the Religions of Persia, Greece, Rome, the Teutons and Islam. The hope will be cherished by all who know the German original that the second volume will soon be translated, and the book not be compelled to sail under false colors as a complete work when it is only partial.

The preface claims that the translation has been revised by Professor de la Saussaye, and the notes and corrections of the author have been incorporated into it. The translator, a daughter of Professor Max Müller, has also had the help of her distinguished father in her task. These facts lead one to expect unusual exactness in the translation and an added value over the original. The former expectation cannot be said to be realized. While the general sense of the original has usually been caught, the details of translation are curiously inaccurate. The same word is given different meanings on the same page. Carelessness and haste are often too apparent. Sometimes the author's meaning is entirely missed. It is almost incredible how so much poor work could have escaped the competent inspection—if thorough—of the two revisers of the translation. It will not be safe for any student to use the

English translation as authority in details without first referring to the original for verification. It is to be hoped that when a second edition is called for, a careful and thorough revision will be made. Apart from its inaccuracy the translation is smooth, reads easily, and makes the book as attractive as any handbook can be expected to be. The English reader will be surprised to find how much progress has been made in formulating the principles and working out the details of the Science of Religion, while the large amount of work which is being done in the collection of religious facts and the organization of them will be more than surprising. The typography is excellent. The usual absence of an index, common to most English books,—the absence, we mean, not the index,—is, as usual, deplorable.

G. S. G.

The World of the Unseen. By ARTHUR WILLINK. New York: Macmillan & Co.

This book is a curiosity in literature. It is a product of that venturesome disposition of man which prompts him to seek a solution for every mystery. The author's avowed object is to show "that it is in higher space that we look for the understanding of the unseen." Our common habit of representing the future state of men as spiritual, and of assuming that spirit is of necessity invisible, seems quite unsatisfactory to him. He thinks that John's vision of the redeemed in the spiritual world was a vision of beings like unto ourselves. We do not see our departed friends because they dwell in "the higher space," not because they have become essentially unlike us. The difference is in the space. That in which they dwell is different in its conditions from ours. John was "in the spirit" when he had this vision.

An illustration of what this higher space may be is wrought out with much care, and with some ingenuity. Lower space is divided up as to dimensions, or, as our author prefers to say, directions. Each of these is in close connection with the others, but the conditions of each are different from those of the rest. The first is enclosed in a tube of infinite length, and although of no appreciable width, yet wide enough for an atom to be held in it. This is space in one direction. This tube moved laterally would describe superficial space of two directions. Adding now thickness we have space of three directions. These all lie together, and are parts of each other. But a being dwelling in space of only one direction could not see beings in superficial space, and those dwelling in superficial space could not see any being outside of their special relations. There may be points of contact, however, where these different kinds of space intersect each other, and he who stands at that point of contact may see, in higher spaces than his own, beings invisible to his fellows in the lower space. John, "in the spirit," stood at such a point of contact. Space of the "fourth direction" was open to his view. From that space came all spiritual beings, such as angels, who have shown themselves to men in this world, and back into that space they go. It was in the same way that the Master, after his resurrection, so mysteriously appeared and dis-